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"ONLY ORDINARY PEOPLE"

THE visit of Her Majesty the Queen and the Duke of Edinburgh to Norway will serve to strengthen and further cement the ties of history, culture, and outlook that exist betwen that nation and ourselves. The welcome afforded to the Royal ambassadors was generous and sincere.

In Norway royal ceremonial has long been reduced to a minimum, and there is probably less there than anywhere else where kingship still obtains, of that "divinity that doth hedge a king". Here, in these islands, much still remains of ceremonial, majesty, and splendour. Signs have not been wanting that our own Royal Family would, for their own part, welcome some reduction in state pageantry, pomp, and ceremony, and a nearer approach to the customs of Norway itself, where, save on the rarest State occasions, the Royal Family move among their subjects freely and without restraint, and, as a consequence, without the tiring and burdensome pressure of publicity that attends the movements of our own Royal Family even on the most intimate and least official of occasions. Over the past fifty years ceremonial has grown rather than decreased, and, since Royalty is in evidence on far more occasions than formerly, the result is that the Royal Family enjoy less and less of privacy and domestic quiet. Few can guess how burdensome and how heavy is the lot of Royalty in this country, how tiring, and indeed wearing, is the constant enduring of that "fierce white light that beats upon the throne".

Ordinary People

In the last few years there has not been wanting a type of journalistic intrusion into the Royal privacy that outstrips the bounds of both decorum and decent generous feeling—a form of inquisition that led the Duke, on at least one occasion, gently to protest. "We are only ordinary people", he said. What a wealth of meaning, and possibly of longing, may lie behind those simple words. There is surely room for the good offices of the Press Council in this matter of wholly unwarrantable intrusions into what little of privacy and retirement still is left to the members of the Royal Family.

In a book just published—the third of a trilogy—Dr. Margaret Alice Murray has examined anew the deep origins of kingship in England. Building upon the late Sir James Fraser's conception of the original divinity of kingship, she goes on to argue that until practically modern times there persisted the periodical sacrifice of the king, or a king substitute—a right originally intended to protect and preserve the fertility of the land. Not all of Dr. Murray's arguments would seem convincing, and some of her evidence is slender in the extreme. But that there is a mystical quality about the conception of kingship no one can doubt, and something of mystery and of *mystique* hangs about the Royal office even to-day.

Kingship and the Unconscious

One thing at least is established: the roots of our national life lie as much in the unconscious as in the conscious mind. Imagery, symbol, and *myth* play as large a part as do rational reflection and logical premise. It would be a very superficial judgment to discredit a thing merely because its roots belong mainly to the unconscious. For the unconscious is as real as the conscious, and without it there would be little of drama and poetry, and possibly even less of religion itself. "We are such stuff as dreams are made on", and an attitude to life and the universe that is compounded of nothing more than rational reflection and scientific pragmatism (important as these are) would be strangely bare and unsatisfying.

Kingship, for all its illogical character, yet works well in these islands—better, we imagine, than rival systems elsewhere. Even on the sheerly practical side of things it has proved its solid worth and utility. But also it provides an opening for those propensities for myth, ritual, imagery, and symbolism that are never far away from man's deepest life. It is not without significance, possibly, that in America, for instance, where there is little or no pageantry of State, the need for communal drama, colour, gaiety, and splendour sometimes finds outlets along somewhat lurid lines, and political life itself tends to be invested with a wealth of emotion and passion that are not in the interest of the public weal.

These are far topics, and much regarding them remains obscure. But there does seem to reside in the human heart the need for a cultural ritual, a dramatic *mythos* of the communal life. This once found expression in the notion of kingly divinity. To-day it is enshrined, in part, in a Royal Family whose modesty and essential simplicity were never, surely, exceeded by any in high office—in a Queen and her Consort whose natural charm, gaiety, and good nature render them among the happiest ambassadors for goodwill and kindly neighbourliness between ourselves and the peoples whom they visit.

(Contributed by R. W. Wilde)

VISITING MARGARET BARR

By Homer A. Jack

(Dr. Homer A. Jack, Minister of the Unitarian Church of Evanston, Illinois, is on a five-month study-tour of south-east Asia. He is author of the anthologies, "The Wit and Wisdom of Gandhi," "To Albert Schweitzer: A Festschrift for His 80th Birthday," and the forthcoming "The Gandhi Reader.")

MISS VERA GIBBS, an Australian Unitarian who is working for the World Health Organization, told me in Rangoon, Burma, that I must visit Margaret Barr in the Khasi Hills. She visited her last November and encouraged me in every way also to do so. I needed encouragement, for Margaret Barr had written me that I had picked the worst possible time of year to come to Assam. The heavy torrential rains—the monsoon—would be on and foot passage would be almost impossible. Miss Barr herself had bady strained a shoulder after slipping in the treacherous mud two years ago and she advised this visitor to come some other time, even if it meant another trip to India. And so I had just about given up paying a return visit to Margaret Barr who spoke in my Unitarian church in America in 1950. But Miss Gibbs in Rangoon insisted that I go. Later that week, in Calcutta, the friends at the Brahmo Samaj said that, according to the newspapers, the monsoon was late and had not broken, so why not fly to Gauhati and take a chance.

I did just that. Gauhati is only two hours over East Pakistan from Calcutta's Dum-Dum airport. Shillong, the unbelievable mountain city, and capital of Assam, is only three hours further, on a circular road by bus—so circular that traffic is allowed only one way at a time. Rising first above the rice-paddy fields, and then across swift streams with bamboo-covered slopes, we soon reached Shillong. Nobody, least of all Miss Barr, knew I was coming, but I got in touch with Mr. Phinton Roy, a Unitarian layman and one of 2,000 Unitarians belonging to fourteen Unitarian churches in Shillong and the Khasi Hills. He arranged for a jeep to take us the eight miles to the end of the road—the tiny village of Smit—and then he and Rudolph R. M. Ngap (the son of the secretary of the Khasi and Jaintia Hills Unitarian Union) accompanied me on the ten-mile walk to Margaret Barr and her Kharang Rural Centre.

I had not quite beaten the monsoon, and the incessant drizzle overtook us as we made our way over the hills and across ravines during the four-hour trip. On the top of an occasional hill, on the plateau 6,000 feet above sea level, there would be a row of upright, flat stones, the mysterious monoliths of a previous age and of an unknown people. The trip was tiring, but as I saw Khasi tribesmen scamper over the rocks with 80-lb. loads on their backs, I felt suddenly revived and safely reached Margaret Barr. She was surprised to see me. She said I was apparently the first American Unitarian ever to visit her Kharang Rural Centre. Also with her and the students was Mrs. Bruce Findlow, a young Englishwoman who is acting as nurse for a year while her husband is studying for the Unitarian ministry at Manchester College, Oxford.

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They made me quite at home. I dried out looking at recent copies of *The Inquirer*, *The Hibbert Journal*, *The Christian Register*, and William Bottomley's unusual Australian Unitarian journal, *The Quest*. Soon I had some pinkish rice and stew over the fire with the boy and girl students of the Centre. The next day I told the students something of my travels in Asia and Africa, and it was with pleasure that I saw these rural Khasi follow my story in English. It is the purpose of this Centre to train Khasi youngsters in the rudiments of what Gandhi called Basic Education. They will then go to a more advanced centre in Gauhati and then return, not to the gay life of Shillong, but to do constructive work with their people in the villages of the Khasi Hills, far from a cinema or auto road. Mahatma Gandhi said that the future of India lies with its 700,000 villages and certainly the future of these villages is in the hands of the trained villagers who will come back to their village—and not hanker after the life of a white-collared clerk in the government offices.

Margaret Barr is quietly, but effectively, building up the physical plant and moral milieu of this Centre. It has taken her, so far, five years. She is, by no means, finished and happily she is "unattached to results." Indeed, she is by no means sure that she has hit upon the right formula at Kharang. She has been in India since 1933 and has built up several schools. Combining the best of Gandhism and the best of Unitarianism, Margaret Barr is not a missionary. She makes this very clear, both by her aims and her methods. She is not the proselytizing type (unless it be for Gandhism) and she is not above the hill people either in her standard of living or in her desires. She walks great distances as the people have to walk great distances. She sleeps on hard floors as they do and she eats the interminable rice meals as they also do.

Margaret Barr's work merits continued support, not only from the United Kingdom, but also from the United States and Canada. It is good to know that the Unitarian Service Committee of Canada is generously supporting her medical work at the Centre—the only clinic for miles around.

Another important, but quite secondary, aspect of Margaret Barr's work is to keep contact with the rural Unitarian churches. This movement started in 1887 when Hajom Kisson Singh, a well-educated Khasi civil servant, got fed up with the Calvinism of the Welsh Mission and discovered Unitarianism. In no time at all a flourishing Unitarian movement was started—one which still exists. If not much progress has been made over the years, it is at least holding its own. Miss Barr hikes miles and often days to attend the annual Unitarian conference held each February. She also preaches sermons in the simply-constructed rural churches. And living adjacent to her Centre is Ekiman Singh, son of the founder and until recently president of the whole Unitarian Union.

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Soon, too soon, I had to bid Margaret Barr, Mary Findlow, and the students good-bye. I left the Centre at 4 a.m. in the heavy rain and was a thoroughly wet Unitarian when I arrived at Smit by eight. But then the Shillong Unitarians had planned for me a full day. I visited both churches in Shillong. I saw the basic education schools started by Margaret Barr, one named in honour of the American Unitarian who so long befriended India, Rev. J. T. Sunderland. In the evening, after supper with Phinton Roy and his family in their new home high above Laban, a suburb of Shillong, the church bell sounded and Khasis came to hear this first American Unitarian minister in some years. Men sat on one side of the tiny church, and women and children on the other. A service was held, based on the original hymn and service book compiled by Hajom Kisson Singh. A group of young people gave as an anthem an English hymn to make the visitor feel more at home. The leader read a formal welcoming address. In part he said: "We wish to see more of our Unitarian brethren . . . and request you to convey our greetings and heartful wishes to Unitarians of your country. We also request you to carry with you the sweet memories of your brief association with us, and we assure you that your memorable visit will linger in our minds for all times to come. Last of all we give you our national *Khublei*—meaning, God Bless You."

Sweet memories, indeed. Poignant memories! As I left Shillong, at 6 a.m. in the rain, Phinton Roy was with me at the bus station. He gave me a box of luscious plums as I bid him good-bye with a firm resolve to spread the word of Margaret Barr and of our kindred Unitarians half-way round the globe.

HUMANISM AND THEISM IN LIBERAL RELIGION—I

By Jacob Trapp

Humanism may be defined as a belief in man, and a belief in active righteousness without a belief in God. Theism may be defined as a belief in God without, necessarily, a belief in a particular theoligical system. The Rev. Jacob Trapp is an American minister who, once an enthusiastic Humanist became a Theist. In this and a concluding article, next week, he describes the journey.)

WHAT is this humanism, which some Unitarians would consign to a completely secular status? As one who once wore the humanist label, and in certain years of transition found it the only possible way, I can interpret it not unsympathetically and not, I hope, unfairly.

It isn't strange, when you stop to think about it. The kind of doubts that created humanists agitated the minds of great Greek thinkers 2,500 years ago. They are vigorously expressed in the Old Testament book called Ecclesiastes, in some of the Psalms, and in the Biblical drama of Job. In olden times those doubts led to pessimism and fatalism. "All is vanity," said Ecclesiastes. "Let us eat, drink and be merry, for to-morrow we die," has been said and re-echoed a thousand thousand times, by the profoundly unhappy fatalists of times gone by. Like Omar Khayyám they were sensitive spirits, many of them with nerve-ends exposed to the sufferings and devils and injustices of the world. Of Thomas Hardy it has been said that it was the very acuteness of his charity that made him a sceptic. He could not believe in a good and an all-powerful God who would allow such cruelties to exist not only, but who, if all-powerful, must have caused them to happen. Whether the victim of idol-smashers or of his own doubts, many an ancient man was lost and lonely and shivering under cold and indifferent stars, for the cry comes down to us from as far back as history goes.

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Modern man had an onslaught of this kind which to many exposed and sensitive and thoughtful persons was overwhelming. I shall not attempt to review it. Darwinism was one item in it. Another was the discovery of a known universe, a portion of this infinity of time and space, the circumference of which was such that it was reckoned by Eddington that it would take a beam of light, at the rate of 186,000 miles a second, 1,000 million years, to travel once around the world. With this onslaught the old classical theologies, adjusted to an earth-centered and man-centered universe, simply collapsed, for literally millions of human beings. This was a stunning blow that sent men reeling, as you must know if you have experienced it, or if you are at all sensitive to the spiritual earthquakes that have shaken this modern world, and the tremendous toll they have taken. Stephen Crane's remarkable story entitled, *The Open Boat*, of a captain, a cook, an oiler and a correspondent, tossed about after a shipwreck in a little open boat by mountainous and cruelly indifferent waves, is a parable of the effect upon many persons of a universe suddenly grown too vast, too mechanical, too terrifyingly indifferent to be a home for man's spirit.

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In Stephen Crane's story the captain, the cook, the oiler and the correspondent, four accidentally acquainted human beings thrown together by catastrophe and surrounded by towering menace, experience a poignancy of comradeship they had never known before. That kind of good impulse is one of the initial factors of humanism. Against the cosmic chill, as some misanthropic cynic might describe it, men crawl closer together to keep warm, as they huddled in bomb shelters during the war. But something more than that is apparent and at work, the ancient force that drew men together and made them allies and comrades in the struggle—the recognition of common perils not only, but the sense of common need, and beyond that the thrilling pulse-beat of sympathy and relatedness. "If there is no help outside, then let us help each other." "If from the indifferent skies there comes no answering voice, then let us address ourselves to our brother-man." This was no new thing in the world, but something as ancient as the condition of man and an ever-recurring phenomenon of spiritual crises. "You see, we have only each other," was one poignant way of putting it. What corresponds to the humanist-theist alternatives of what we are pleased in our parochial moments to call modern times is forever an alternating crisis of a being who makes and discards gods. It is written large in human history from the beginnings of recorded time. Man loses his sense of the good outside himself, and then finds it again inside himself.

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That's the next good thing in what is essentially this reconstruction of religion called humanism, the finding of the good in men. Over against this inscrutable indifferent universe which was Thomas Hardy's intellectual legacy, he saw human courage and human nobility all the grander for its stark isolation. Said that fine man, John Lovejoy Elliott, "I have known good men who believed in God, and good men who didn't, but I've never known a good man who didn't believe in people." The qualities we call divine—love, mercy, justice, goodness—were first discovered in human experience and then ascribed or attributed to deity. That's how I rediscovered religion—one could study theology a thousand years and never find it—and that's why in the beginning of my ministry I called myself a humanist. Religion begins with reverence for what I would call the human quality.

I found myself after a few years very much regretting, not the evolution I had undergone, but the label I had picked up and fastened upon myself along the way. Why? Because I had found the answer to the enigma of the ages? No, if I had done that I would have been a greater genius than all the Einsteins who ever lived.

First of all, it was because of a human quality itself, found among the people of what I would call the very finest flowering of human character, found also in rare and wonderful experiences of persons richly endowed and of profound thought, namely, the quality of humility. They are not self-made men who glorify their maker. They know that a certain grace has come into their lives, and that what they have they cannot call their own. Hence they worship and adore. They walk humbly with their God. That is why that modest man Einstein, quite apart from his contributions to science, had that quality universally recognized as true greatness.

Secondly, it was because thought compelled me to recognize that the human qualities we revere are not self-subsistent entities springing from nowhere. The humanist used to say and doubtless still says, "The infinite we cannot fathom; it is enough to love and to serve men." It sounds pat and reasonable. Also finite and finished. If one-half of us exist to serve the other half, what are the other half for? It is not enough to love and serve ourselves as we are.

(To be concluded.)

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COMMENT

Prayers for the Queen

A RECENT correspondent in our local paper has been complaining that so many clergy are in the habit of omitting the prescribed prayers for the Queen and the royal family. I sympathize somewhat with the clergy—the letter refers, of course, to the practice in Anglican Churches. The place of the Crown in the time of Elizabeth I and Charles II was very different from what it is now; and the clergy might well feel that since worship should as far as possible reflect a real situation, the Houses of Parliament, Executive and Civil Service, and the Judicature should be more specifically mentioned in our time in congregational prayers. They conclude, therefore, that it might be better to omit prayers for the Queen, than let congregational worship reflect so ill-balanced a view of the political and constitutional organization of the country. The same objection could hardly arise in our own worship, for whatever the constitution of the country as envisaged even in our liturgical services, it is always open to the minister, if he so wishes, to restore the balance by introducing supplementary prayers.

What is a Fine Act?

There will be widespread regret that the Court of Appeal has held that the objects observed by the English Folk Dance and Song Society are not such as entitle it to have its headquarter, Cecil Sharp House, Regent's Park Road, exempt from rating under the Scientific Societies Act, 1843, which applies also to societies instituted for the purposes of literature and the fine arts. The Master of the Rolls in his judgment remarked that the activity or art of folk dancing and singing was in no sense creative. "A painter created a picture which remained to be seen and in the case of music there was presentation by an orchestra or by individual players. In the case of folk dancing and singing, the purpose was not to create something to be appreciated by other persons, but rather to encourage the performance by as many people as possible". But isn't that just the purpose of all amateur orchestral playing—not so much playing to others, but rather the very enjoyment of playing? However, it looks as though there is to be an appeal to the House of Lords, and a society whose researches and other activities must form the basis of so much artistic development may yet secure an exemption to which the value of its work so clearly entitles it, whatever the letter of the law may decide.

Controlling Urban Development

Once again there has been an interesting and enlightening debate in the House of Lords, this time on a motion by Lord Balfour of Burleigh to the effect that full use should be made of the powers provided by the Town Development Act, 1952, in order to relieve congestion in overcrowded urban areas, and that at the same time green belts should be established to prevent the further sprawl of large cities into the countryside. In the mover's speech reference was made to complaints about the amount of land that was yearly being taken from agricultural uses, and now used for housing. The exaggeration which existed here was shown by a case in which the annual value of food from gardens at 12 houses to the acre was £67 12s., whereas on medium-quality farmland it was £44 an acre.

After all, supposing that each of those houses had six fruit trees in its garden, then after very few years, quite apart from flowers and vegetables, the loss in productiveness is easily restored. Not far from me there is a man whose house stands on a piece of land not more than 30 x 200 feet, and yet, with the aid of a small greenhouse he produces in tobacco, high-class chrysanthemums, tomatoes, celery and other vegetables, considerably more than £44.

I have just been spending a week in a small Swiss town, and what impressed me was the absence of that semi-derelict look that oppresses one so often in the case of land on the edges of English towns that is not actually occupied by houses. Apart from flower gardens, every square yard that could grow something was utilized to the utmost for vegetables, small grain crops and fruit trees, with the result that much of the beauty of a fertile countryside flowed into the town itself. It was encouraging to have the assurance of the Government spokesmen that every care would be taken to preserve the green belts around cities from the sprawl of cities.

A few days ago an interesting *Times* editorial remarked that many cities could use their valuable central areas more intensely, without sacrifice of necessary open space or restriction of traffic, by building more of their workplaces vertically, for the more offices, factories and workshops are put into flats, the fewer flat-dwellers there will need to be. Such a practice, too, would greatly improve the look of our cities, for in most cases it is not so much the buildings themselves that are so ugly, but rather the yards attached to them, filled in so many cases with useless junk that would, in the absence of the yard, be sent to the refuse collectors.

IT OCCURRED TO ME

Muriel Hilton

WHEN the warmer weather comes, people not only think of holidays and gardening, but of day excursions and outings with others. There are many who like to have an objective when taking a day off, and motoring is all the more enjoyable when there is a place or people to visit. For the last few years during our stay with friends at Dover, we have been privileged to visit many famous gardens under the National Gardens scheme. This scheme has been in operation for some time, and thinking that the gardens would all be very trim and laid out like park flowering beds, I was not particularly attracted to the idea. But how wrong I was, for those that we have seen are as natural and lovely as it is possible to imagine.

Our first experience was Sissinghurst Castle, the home of Sir Harold and Lady Nicholson, better known as Victoria Sackville-West. Here there are Tudor buildings, tower and moat and the herb garden was of special interest to me. Being a great admirer of Victoria Sackville-West's poetry it was an added pleasure to see her in the garden of which she writes so vividly.

Our second visit was to Penhurst Place, the birthplace of Sir Philip Sidney and here we were shown over the house as well as the gardens and saw many things of historical interest.

Saltwood Castle is now the home of Sir Kenneth and Lady Clark and on the occasion of this visit they most graciously showed us over this medieval castle and let us see their priceless art collection including a world famous Renoir and several Cezannes. It certainly makes the visit much more memorable when the owners of these historic places act as hosts and guides.

Northbourne Court near Deal was built in Elizabethan times and is famed for its brick terraces. We visited this garden on a warm June afternoon when the scent of syringer and sweet briar hung heavily on the air. It seemed that the gardens had been undisturbed for centuries, and one imagined them the scenes of many a romantic episode. The still beauty and quietness of this garden will always remain in the mind.

We went to Scotney Castle near Lamberhurst in the early evening when there was a most startlingly clear visibility. Entering the ground it seemed that we had penetrated into an enchanted land where the trees were of such immense height and growth that we were silenced. Rhododendrons, azaleas, flowering shrubs of many varieties rose on all sides in exotic splendour, and the castle moat reflected the flowers in their quiet depths. It is hard to believe that just off a main road there exists an estate of such unrivalled beauty.

To visit such places would make admirable church outings and all counties have their own schemes.

The admission charges are very reasonable and the proceeds are principally devoted to help the needs of retired District nurses. An agreed percentage is given to the Joint Garden's Committee of the National Trust and the Royal Horticultural Society for the preservation of certain gardens of historic and national importance.

For general list one can apply to Miss J. M. Morley, Organizing Secretary, National Gardens Scheme, 57 Lower Belgrave Street, S.W.1.

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Jane Gillespie has an unusual insight into a child's mind. "The Hidden Heart" is a novel about a girl who, at an early age, becomes attached to a young French woman who is employed by her parents to look after her. The father and Delphine are attracted, thus naturally incurring the wife's jealousy and mental torment. The child does not understand her friend's dismissal, know the undercurrents of feeling between her parents. She grows into adolescence and experiences the shocks of love at its many levels, gradually learning to understand its heights and often repelling depths. Her parents' emotional difficulties affect her own loyalties and through the writer's sensitive and penetrating pen one glimpses a great deal of the result of an unhappy marriage on the mind of a growing child.

In this book the child attains an understanding far beyond her years and at the end we are left with her resolution to help turn her mother's dark hatred into the light of love.

There is a poetic quality about the writing and the characters are all vital and living. Jane Gillespie is a comparatively new writer and has something important to say.

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One often sings the hymns of Samuel Longfellow, but does not often come across his prose. Here is a paragraph that has a special appeal.

"Into all our lives, in many simple, familiar, homely ways God infuses this element of joy from the surprises of life, which unexpectedly brighten our days and fill our eyes with light. He drops this added sweetness into His children's cup and makes it run over. The successes we are not counting on, the blessing we are not trying after, the strain of music in the midst of drudgery, the beautiful morning picture or sunset glory thrown in as we pass to or from our daily business, the unsought word of encouragement or expression of sympathy, the sentence that meant for us more that the writer, or speaker's thought—these and a hundred others that everyone's experience can supply are instances of what I mean. You may call it accident or chance—it often is; you may call it human goodness—it often is; but always, always call it God's love, for that is always in it."

LORD RUTHERFORD

Mr. John Rowland, now the Rev. John Rowland, a regular contributor to *The Inquirer*, has added another book to the many he has written. He has just published a biography of Lord Rutherford, the great scientist (*Rutherford, Atom Pioneer*, by John Rowland, Warner Laurie Ltd., 10s. 6d.). The author's scientific training enables him to generalize in a lucid manner about Rutherford's contribution to science, and one reader who has not even a smattering of science was able to understand something of the exciting business of the discovery of the atom and Rutherford's part in it.

But there were certain incidental exciting things to be discovered in the book not quite related to science. A Unitarian pondered over the fact that the legendary man had dinner with Professor F. J. M. Stratton in Washington in 1917, and upon the memories of various sorts Prof. Stratton must have. It was startling to learn that Rutherford could receive letters from Austria and Germany from scientists during the early years of the First World War, and reflections were caused upon what has happened to the internationalism of science since then. It was startling to learn of the comparatively small number of men who changed the face of our civilization within half a century, and it was necessary to wonder about what is going to happen in the future when nearly every other man will be some kind of scientist. And considerable reflections were caused about the fallibility of human nature when only twenty-two years ago Rutherford could say, "Anyone who looks for a source of power in the transformation of atoms is talking moonshine". How much moonshine everyone can talk, most of all it would seem, occasionally, the greatest of scientists!

Mr. Rowland's book is an apt, well-written and organized biography. It must form a good introduction for the general reader to one of the important lives of our time. *E.G.L.*

RELIGIOUS PERSECUTION IN SPAIN

By A. Elliott Peaston

ONE of the more hopeful signs of our much criticized age is the development not only of a world consciousness but of a rudimentary world conscience. When Gladstone returned from retirement to denounce the atrocities of the unspeakable Turk he defied the boundaries of national sovereignty, and appealed to the moral instincts of mankind. Increasingly this sense of responsibility for the weak, the distressed, or the persecuted has taken hold of the human mind. Rather against his will Man is becoming his brother's keeper. Before the War the moral consciousness of mankind was shocked by Hitler's treatment of the Jews. Since the War there has been a growing uneasiness as to the plight of Protestants in Spain.

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Spanish Protestants form a small minority of 20,000 people in a population almost entirely Catholic. Differing reports as to their treatment have appeared from time to time. A distinguished French Huguenot minister, Jacques Delpech, has clarified the issue in a small but important book, "The Opression of Protestants in Spain" *(Beacon Press, $2)*. Written calmly and dispassionately this book adds no new chapter to Foxe's "Book of Martyrs." There is no Inquisition, and no auto-da-fé. But the picture presented is painful enough.

M. Delpech substantiates his assertion that the Spanish Protestant is denied the full right of citizenship. No publicity may be given to any Protestant service, nor is any propaganda permitted. Protestant chapels open generally, not on to some busy street, but down a corridor, up a flight of stairs, or off a courtyard. Most uncharitable of all, in many regions of Spain, members of the religious minority may hold no religious service for the burial of their dead. So difficult has it become for many of their young people to secure the consent of the authorities for marriage under the civil law that a recent Protestant synod has authorized purely religious weddings. These have no legal validity, and the children of such unions are regarded by the State as illegitimate.

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The Spanish government does not persecute with fire and sword. It contents itself with a resolute attempt to make the religious minority miserable. Protestants are forbidden to maintain schools or hospitals. No Protestant may be a lawyer or an army officer. In 1940 the government confiscated all the Bibles in the Madrid headquarters of the British and Foreign Bible Society—a total of 110,000 volumes.

M. Delpech's book raises one question of fundamental importance. Is this bitter persecution the responsibility of the Church or of the State? In other words, is it Roman Catholicism that is guilty or Spanish Catholicism? Always has there been a sombre and sadistic streak in the otherwise proud and noble Spanish character. The Spanish Inquisition was a more terrible tribunal than the papal. It would appear from the Jesuit magazine "America," as well as from "The Tablet" that responsible Catholic opinion in England and America tends to view the fanaticism of the Caudillo and the Cardinal of Seville with genuine concern. And certainly the work of the Catholic propagandist in Protestant countries is not made the easier by events in Spain. No doubt the oppression of Spanish Protestants is in part the outcome of political and national conditions. But the Vatican cannot avoid all responsibility. The highest honours have been awarded Franco by the Pope. As recently as 1953 the Cardinal Pro-Secretary of the Congregation of the Holy Office in Rome cited Spain as the model of a Catholic State.

Some years ago the writer of this review saw in a grocer's shop in Cork a magnificent picture of Cardinal Mindszenty. Catholics throughout the world have denounced his persecution at the hands of the "savage Reds." It is a pity that by the side of that cruelly abused priest another picture did not hang—the picture of a Spanish Protestant.

MANCHESTER COLLEGE, OXFORD

Close of Session

There was a happy gathering at Manchester College, Oxford, for the closing proceedings of the 1954-55 session on June 20 and 21. In the morning, Dr. Alfred Hall interviewed the students as Visitor, a duty he has faithfully carried out for very many years, and this year he was happy to have another Visitor associated with him, the Rev. Gordon Stuart, of Birmingham. After the College Committee meeting in the afternoon, the Valedictory Service in the Chapel was conducted by the Principal and Tutors, the address being given by Principal Sidney Spencer.

He said that the task of the minister and of the layman alike required dedication, but of the minister was a dedication to things that are fundamental. The central task of the minister is the conduct of worship, a matter that may be perfunctory and repetitive, but that can be vital and creative, revealing the power of the Spirit. Worship should be a communion of souls possessed by the love of God; and worship should be the very power and sustenance of the minister's life. All else, however important, is yet secondary.

Farewell was said to seven outgoing students. Four of them have completed three years' study at the College: Mr. J. W. V. Nicholson who has been taking the Oxford B.A. in Theology; Mr. L. A. Gribble, M.A. (New Zealand) who is going to the United States for a year's further study at St. Lawrence University, Mr. A. L. Findlow, who proceeds to the Unitarian College, Manchester, for his fourth year's theological study under the scheme for co-operation between the two colleges, and B. L. Hopkin, who enters the ministry with the charge of Renshaw Street Mission, and Willert Street, Manchester. Two were special students returning to the United States, the Rev. A. G. Deale, A.B., who has been reading for the Oxford B.Litt., and Mr. K. Arisian, A.B. The seventh student was Mr. John Rowland, B.Sc., who has completed his course as a General Assembly Student while Lay Pastor at Brighton and Ditchling and now qualifies for ministerial status.

The following morning, members of the College Committee met the students over mid-morning coffee, an occasion first adopted last year, and one that helps committee members to know the students whom they do not often see during their college course, as the committee meetings held in Oxford are normally out of term, and other meetings are held in London.

The Annual Meeting of Trustees of the College was held after lunch, and for the first time for many years lunch was provided in the College Lecture Room for all the students and staff along with Committee members and Trustees. The Chair was taken by Sir Charles Odgers, who declined re-election on account of his age—Sir Charles is a marvellously young-looking man for 88 years, but feels that one year as President is enough—and the present Chairman of Committee, Mr. A. C. Bentley, was elected to succeed him. Certificates and awards were presented to the Students, after which the principal business of the meeting was the approval of the new "Code of Law" which had been drawn up after much consideration by a sub-committee and the full Committee of the College. This has been done to separate the "laws" (as provided for in the original constitution of 1786) from the "standing orders", the former requiring a 75% majority of trustees present and voting if they are to be altered. After considerable discussion, the Code of Laws was accepted, the standing orders being left over for further revision next year.

The College has good prospects for next session with at least six students in residence doing the full theological course, together with one from the Unitarian College, Manchester, who is taking his third and fourth years of study at Oxford, and three General Assembly students, two of whom will visit the college for regular study while acting as Lay Pastors, and one of whom is coming into residence for a session.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

A Letter From The American Unitarian Association

(The Secretary of the General Assembly has received the following letter.)

To: The General Assembly of Unitarian and Free Christian Churches of Great Britain

Dear Friends,

At the Annual Meeting of the American Unitarian Association, held last month in Boston, Massachusetts, I was instructed to send to you our most sincere fraternal greetings. I now transmit the greetings of American Unitarians to you with the sincere hope that our mutual concern for the extension of liberal principles will meet with the success which their intrinsic value to mankind deserves.

Our meetings this year in Boston were characterized by a renewed sense of confidence for the future. In these days of tension and anxiety it is reassuring to know that all over the world men of good will are working for the peace and security which is the prerequisite of survival.

In the name of the Unitarians of America I greet you, confident that we shall summon up the insight and courage to meet the challenge of our age.

Fraternally, yours,

Edward A. Cahill

(Director, Department of World Churches).

NEWS REVIEW

The Southern Unitarian Association

In glorious weather members of the seven constituent churches met recently at Poole in Dorset for the Annual Meeting of the Southern Unitarian Association.

The President, Mr. J. R. Sturges of Portsmouth, welcomed the large gathering and the meeting commenced with prayers. After a satisfactory financial report presented by Mr. R. C. Belben, of Poole, in the unavoidable absence of the treasurer, the Annual Report was presented by the Secretary, the Rev. Dr. J. C. Flower of Ringwood. The news contained within the report on the re-building of Unity Church, Portsmouth, was particularly heartening and Mr. E. A. Down, the architect of the new church, was warmly thanked for the way in which he had pressed the negotiations with the War Damage Commission to such a successful conclusion. Mr. Down reported that work had now commenced on the site of John Pound's chapel in the High Street in Old Portsmouth and expressed the hope that a stone laying ceremony would be held sometime in September. The report continued with mention of the plans for re-building at Southampton and noted the removal of the Rev. and Mrs. Ernest Penn to Hull. The best wishes of the Association were with Mr. and Mrs. Penn in their new work at Hull. Altogether it was felt that the past year had shown signs of steady progress but that there were no grounds for complacency.

Special mention was then made by the Rev. Lawrence Redfern, of Bournemouth, about the Essex Hall Appeal Fund. He reported that local treasurers had been appointed in various churches and urged all, by witty reference to the evils of mammon, to give all they could towards the re-building of Essex Hall.

The Officers of the S.U.A., were then presented for re-election and in moving that they be re-elected en bloc, Mrs. Isaacs of

(Continued on page 240)

THE CALENDAR OF THE CHURCHES

SUNDAY, JULY 10th, 1955

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIS
ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY
ABERYSTWYTH, New Street Meeting House, 11, Mr. SYDNEY HERBERT
ALTRINCHAM, Dunham Road Chapel, 6.30, Rev. ARTHUR W. VALLANCE
AINSWORTH, Unitarian Church, Knowsley Road, 11.15, Mr. I. MASON, 3, Rev. S. M. RYDE
ASTLEY, Unitarian Chapel Manchester Road, 6.30, Rev. SYDNEY H. KNIGHT

BATH, Trim Street Chapel, Unitarian, 6.30, Mr. E. C. B. LEE
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Rev. W. J. WHARTON
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. F. HANKINSON
BILLINGSHURST, Free Church, High Street, 11.15, Rev. J. MARTIN HALL
BIRKENHEAD, Unitarian Church, Bessborough Road, 6.30, Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. RONALD MCGRAW
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. J. H. EWBANK
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, ——
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. J. GORDON DAVIES
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAW
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Supply
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. HENRY HALL
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. J. W. DUMBLE
BRADFORD, Broadway Avenue, 3.15, Mr. W. LLOYD
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampiet Street, 2.30, Sunday School, 6.30, Rev. W. H. CORDELL
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
BRIGHTON, Christ Church Unitarian, New Road, 11 and 6.30, Mr. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30. Rev. A. H. BIRTLES
BRISTOL, Oakfield Road, 11, Rev. A. H. BIRTLES, 6.30, Rev. J. TYSSUL DAVIS
BURNLEY, Unitarian Church, Trafalgar Street, 3, No Service
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE

CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 11, ——, 6.30, ——
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Rev. F. D. JONES
CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Mr. JAMES NICHOLSON
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 3, Sunday School, 6.30, Rev. SIDNEY SPENCER
CHESTERFIELD, Elder Yard Church, Sunday School Anniversary, 10.45, 2.30 and 6.30, Rev. I. HODGSON
CHOWBENT Chapel, Atherton, 10.45 and 6.30, Rev. KENNETH TWINN
COSELEY, Staffs., Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. WHITEMAN
COVENTRY, Holyhead Road, 11 (Junior Church) and 6.30, Rev. ALUN WILLIAMS
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK (Also 6.30, 1st Sunday in month)

DEAN ROW, 10.45, Rev. A. B. DOWNING. STYAL, 6.30, Rev. A. B. DOWNING
DENTON, Wilton Street Chapel, 11, Children's Chapel, and 6.30, Rev. F. COTTER
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. A. D. WILLIAMS
DITCHLING, Old Meeting House, 10.45, Miss F. A. MACRAE
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. GEO. W. PARKINSON
DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. E. G. GREEN
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11, Supply, 6.30, Mrs. E. SPICER
DULWICH, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE
DUNDEE, Williamson Memorial Unitarian Church, 53, Constitution Road, 11, Supply

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER
EXETER, George's Chapel, South St., 6.30, ——

GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street Unitarian Church, 11, Mr. BRUCE FINDLOW
GLOSSOP, Unitarian Church, Fitzalan St., 10.45 and 6.30, Rev. GRAHAM SHORT
GUILDFORD, Ward Street Church, 11.15, Rev. R. NICOL CROSS

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. JOHN STORER
HALIFAX, Northgate End, 10.45, Rev. J. S. HALLAM
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENNISON HELTON
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. COMPSTON HARRIS
HORSHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 6.30, Miss K. BRAMHALL
HULL, Park Street Church (Unitarian), 6.30, Rev. ERNEST PINN

ISLE OF WIGHT, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. CARTER

KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PIPER
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MORROP
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER

LANCASTER, St. Nicholas Street Church, 6.30, Rev. L. HALL
LEEDS, Mill Hill Chapel, City Square, 10.45, Dr. R. W. WELDS, 6.30, Rev. J. S. K. PATRICK
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LEONARD MASON
LEICHWORTH, Vansats Hill, Gernon Walk, 11, Local Arrangements
LEWES, Westgate Chapel, 11, Rev. W. J. MCELDOWNEY
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KIMBALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. TUDDELL
LIVERPOOL, Boode Free Church, 6.30, ——
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KER MURRAY
LIVERPOOL, Gateacre Chapel, 11, Rev. S. R. BUTLER
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. B. L. GOLLAND
LIVERPOOL, Hope Street, 6.30, Supply
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. L. T. PRIDDINGTON (U.S.A.)
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. DONALD P. MAW
LONDON, Brixton, Effra Road, 11, Mr. S. R. MARTIN
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. J. C. BALLANTYNE
LONDON, Forest Gate, Upton Lane, 6.30, Rev. W. WADDINGTON
LONDON, Golders Green, Hoop Lane, 11, Rev. K. C. TREACHER, 6.30, Rev. RALPH E. GODDARD
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Mr. G. J. PRUCE
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DONALD P. MAW
LONDON, Highgate Hill Unitarian Church, 11, Rev. RALPH E. GODDARD, 6.30, Rev. K. C. TREACHER
LONDON, Hind High Road, 6.30, Dr. DOROTHY TARRANT
LONDON, Islington Unitarian Church, Upper Street Preston Hall, 6.30, Rev. A. V. FOX
LONDON, Kilburn, Unitarian Christian Church Quex Road, 11, Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. DUDLEY RICHARDS
LONDON, Leytonstone, Lea Bridge Road, Knotts Green, 11, Children's Service, 6.30, Rev. DUDLEY RICHARDS
LONDON, Mansford Street Church, Bethnal Green, 6.30, Mr. M. SWAINSTON
LONDON, Richmond Free Church, Ormond Road, 11, Rev. WALTER M. LONG
LONDON, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church, 6.30, Mrs. E. SAVAGE
LONDON, Wandsworth Unitarian Church, East Hill, 11, Mr. G. J. PRUCE
LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays 6, Rev. T. L. JONES
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. A. J. LONG
LYTHAM ST. ANNES (Ansdell), Unitarian Church, Channing Road, 11, ——

MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Mr. DAVID C. DOEL
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. KENWORTHY
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE BONNER
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. ROBERTS
MANCHESTER, Platt Chapel, Rusholme, 6.30. Rev. JOHN GILL
MANCHESTER, Renshaw Street Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitefield, 10.45, ——, 6.30, Supply
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. F. G. MASON
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 11, Rev. A. W. VALLANCE, 6.30, Dr. ALFRED HALL
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. E. A. DAVIES
MIDDLETON, Old Road Chapel, 6, Supply
MORECAMBE (see Lancaster)
MORETONHAMPSTEAD, 3, and NEWTON ABBOT, 6.30, Rev. C. G. TOONE
MOSSLEY, Christian Church, Stamford Road, 10.45 and 6, Supply

NANTWICH, Old Chapel, 6, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. CORAM DAVIES
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B. SHORT
NORTHAMPTON, Kettering Road Church, 11, Rev. H. L. SHORT
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM

OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GORE
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30, Rev. L. A. GARRARD

PADIHAM, Nazareth Unitarian Church, Knight Hill, 6, Miss V. CUNLIFFE
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. W. STEPHENSON
PLYMOUTH, Unitarian Centre, Houndiscombe Road, 6.30, Mr. E. A. ROBERTS
POOLE, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Mr. T. WARDLE
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. JOHN R. STURGES
PRESTON, Unitarian Chapel, Church Street, 6.30, ——

RINGWOOD, Hants., The Meeting House, Church Anniversary, 6.30, Rev. JOHN KELTY
ROCHDALE, Blackwater Street, 10.30, Mr. A. F. BARNES, 6, Mr. D. MILLS
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. N. J. TEAPE

SALE, Atkinson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 10.30 and 6.30, Mr. C. HALL
SHEFFIELD (Attercliffe), 6.30, Mr. G. S. WHITBY
SHEFFIELD, Pulwood Old Chapel, 11, Rev. F. SOKELL
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. DAVIES
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. W C. NEWTON
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Rev. H. J. ROSSINGTON
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Miss M. GRIFFITHS
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, ——
ST. HELENS, Corporation Street, 6.30, Rev. STANLEY BUTLER
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. F. W. BARR
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, and 6.30, Rev. CHARLES SIMPSON
SWANSEA, Pennard Free Christian Meeting House, 11, Rev. B. VINEY
SWANSEA Unitarian Church, High Street, 6.30, Rev. B. VINEY (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 10.45, Mr. J. HAMMERTON, 6.30, Mr. H. TITTLE

TAUNTON, Mary St. Chapel, 11, Rev. W. H. CORDELL, 2.30, Sunday School
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G KREKI
TODMORDEN, Unitarian Church, No Services
TORQUAY, Unity Church, Montpelier Road, 11 and 6.30, Rev. CHARLES EASTON
TROWBRIDGE, Conigre Unitarian Church, 11 (1st Sunday in month) and 6, Rev. A. F. O. THOMAS

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. EDGAR W. HILL
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. ERIC WILD
WATFORD, Friends' House, Church Road (by permission), 7.30 (Last Sunday in the month).
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Rev. H. MAGUIRE
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON
WHITBY, Flowergate, 6, Miss N. GILL

YORK, St. Saviourgate Chapel, 6.30, Rev. T. BRETT DAVIES

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
PERTH, Western Australia, Unitarian Free Christian Fellowship, Mr. R. H. FEATHERSTONE, 19 Clifton Crescent, Mt. Lawley
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St. 7.15, Rev. G. E. HALE. Manse Telephone LX 5321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister Rev. W. BOTTOMLEY. Meetings as advertised
SEAFORD COMMUNITY CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BOTTOMLEY

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street 11, Rev. ANDREW CARRUTHERS
TORONTO, First Unitarian Church 175 St. Clair Avenue West, 11, Rev. W. P. JOHNSON
VANCOUVER, B. C., Unitarian Church of Vancouver, 1550 Tenth Avenue West 11, Rev. JOHN A. CRAIG

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. MORGAN
WELLINGTON, Unitarian Free Ch., Tidswell's Buildings, 100 Lambton Quay, Supply

SOUTH AFRICA

CAPE TOWN, West Street, 11, Sunday School; 7, Service, Rev. MAGNUS C. RATTER

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(*Continued from page* 238)

Bournemouth, spoke of the great amount of work they had done over the past year and thanked them most sincerely. This proposal was carried unanimously.

A welcome was then expressed on behalf of the Association to the Assistant Secretary of the General Assembly, the Rev. Dudley Richards, by the Rev. W. J. Carter of Newport.

The Annual Meeting was then followed by a service of Worship conducted by the Rev. Dudley Richards, who, in a deeply moving address, spoke of the great need today of tolerance, humility and love.

After the business meeting and the service there followed tea, ably served by the members of the Pool Unitarian Women's League who were warmly thanked for their efforts by the President. With good humour and a feeling of deepening friendship thanks were expressed to Mr. Richards for his visit to the S.U.A. Thus ended the 78th Annual Meeting of the association and refreshed in mind and body we dispersed to our various homes in the cool of the evening.

The

HIBBERT JOURNAL

A Quarterly Review of

Religion, Theology and Philosophy

Edited by L. A. GARRARD, B.D., M.A.

Contents for July, 1955, include

Divine Kings and Dying Gods — REV. PROF. S. G. F. BRANDON

Colour Tension — SIR HARRY LINDSAY, K.C.I.E., C.B.E.

Religious Experience as a Court of Appeal — W. ARNOLD HALL

Mysticism in Browning — H. C. DUFFIN

The Male God and the God of Males — DR. R. J. ZWI WERBLOWSKY

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Cardiff: A large number of people filled West Grove Church, Cardiff on June 18, for the afternoon and evening services when Mr. D. Roy John, M.A., was inducted as lay pastor of the congregations at Wick and Cardiff.

The afternoon service was conducted by the Rev. Principle J. D. Jones, B.A., B.D. of Presbyterian College, Carmarthen. Speakers during this service were Mr. E. W. Kingdom representing West Grove Church, Mrs. Morgan, representing Wick Chapel, Mr. L. Thomas, representing the S.E. Wales Unitarian Society, Mr. D. J. Matthews, representing Mr. John's home church: Ffrwd Welsh Baptist Church, Mountain Ash, and Dr. R. O. Jones, representing the Presbyterian Board. The sermon was preached by the Rev. S. R. Butler.

There followed a fine tea, which had to be served in two sittings due to the large number present, after which the greater part of those present were joined by some newcomers for the evening service taken by the Rev. A. R. Taylor of our nearest neighbour church at Pontypridd. During the services Mr. John was able to thank everyone for their good wishes to himself and his wife, and those who had worked so hard to arrange tea. An inspiring sermon by the Rev. D. J. Davies (Aberdare) followed and the day ended with informal discussion and more tea in the schoolroom.

Wythenshawe: The Sunday School Anniversary services on June 26, were conducted by the Rev. John Storer, of Hale. In the afternoon the children presented two songs with demonstration readings on the theme of " The Ship of Goodwill." The children also sang at evening service.

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